

1800  
A MINISTERIAL  
CATECHISE;

Fit to be LEARNED by all MODERN Provincial

Governors, Pensioners, Placemen, &c.

DEDICATED TO

T— H——, Esq.

DEUT. vi. 7. TEACH this diligently to your Children, and talk of it when you sit in your house, and when you walk by the way, and when you rise up.

B O S T O N :

PRINTED AND SOLD BY ISAIAH THOMAS, NEAR THE  
MILE-BRIDGE. MDCCLXXI.

A MINISTERIAL

# CATHOLIC

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But, Mr. T. H. Esq. this is a copy to your Children, and all of  
it shall be in your hands, and when you wish to see it, and when  
you wish to see it.

PRINTED AND SOLD BY ISAAC THOMAS, NEAR THE  
MILLS, LONDON.

33 ESCHIE TAD A

To T--- H-----, Esq;

THE following pages are humbly presented to you, Sir, in a more particular manner, as to regulate your conduct, by *fixed, determinate* rules of action, is an eminent characteristic of your disposition. And as it is natural for parents, anxiously to desire the principles, which *influenced* the father, may descend to the children, and would frequently inculcate the same on them, I would hope the following, easy method, may be very useful to you on this point. That it may attain this end, and that *the nature* and *just proper* consequences of those principles, may *suitably* be explained, is the humble wish of

The AUTHOR.

# A CATECHISE, &c.

## Q U E S T I O N.

**WHAT** is the chief end of a modern provincial Governor?

**ANSWER.** A modern provincial Governor's chief end is, to serve the minister, that he may be found worthy to enjoy a pension, or be advanced to a better place through his favour.

**Q.** What rule has the minister given to direct modern provincial Governors, how they may serve him and enjoy their pension?

**A.** Ministerial instructions, which are contained in *messages, mandates and commands*, and which a modern provincial Governor is bound absolutely to obey, are the only rules to direct him how he may serve the minister and enjoy his pension.

**Q.** What are the doctrines taught a modern provincial Governor?

**A.** The doctrines taught a modern provincial Governor, are implicit faith in what the minister orders, and implicit obedience to whatever he shall require.

**Q.** What is a minister?

**A.** A minister is a creature originally found in Turkey, but lately seen in England, infallible, absolute, uncontrollable: Of wisdom, which none dare call in question: Of power, which none can resist: Of holiness such as suits his station: Of justice, goodness and truth, parallel to self-interest.

**Q.** Are there more ministers than one?

**A.** They have appeared in the different forms of Grand Vizier, Viceroy, Cardinals, &c. yet in sentiment and inclination they are all one.

**Q.** What are the decrees of a minister?

**A.** The decrees of a minister are certain orders, vulgarly called *instructions*, issued forth according to the council of his own will, whereby for his own pleasures, profit or resentment, he hath before ordained whatsoever shall come to pass.

**Q.** How doth the minister execute his decrees?

**A.** In the works of creation and providence.

**Q.** What is the minister's work of creation?

**A.** A minister's work of creation is, his calling into office certain pimps, pensioners, necessary tools, who are willing to wade *pén fas et nefas*, through every thing they are ordered, and all this by the word of his own power, without consulting the people affected hereby.

**Q.** How doth the minister create a modern provincial Governor?

**A.** The minister creates a modern provincial Governor after his own image, to have no will, no knowledge, no sentiment, no virtue, but according to his pleasure, with dominion under him over the people.

**Q.** What is the minister's work of providence?



*A.* A minister's works of providence are his powerful and political preservation, and government of all his creatures and all their actions.

*Q.* What do you mean by a minister's creatures?

*A.* A minister's creatures may be found in high and low life, in the clergy and laity. Among the first are *tide-waiters, informers, custom-house clerks, soldiers and sailors*. In higher life are *commissioners, certain private necessary agents, and the modern provincial Governor himself*; and finally, among the clergy are those who manifest their admiration of, and subserviency to the minister, by *fawning and cringing to the modern provincial Governor, in proportion as he fawns and cringes to the minister*.

*Q.* Wherein consisteth the ministers powerful and political preservation of his creatures?

*A.* It consisteth, in preferring them to *places and pensions*, giving them *salaries* independent of the people, and when they are brought into danger by so influencing certain determinations as to prevent a just and deserving doom, by which means this *venal scape-gallows* gentry are preserved, 'till by a succession of dirty offices, and finding their consciences hackneyed in his service, he condescends to admit them to closer communion, and rewards them all according to their merits.

*Q.* How doth the minister govern his creatures and all their actions?

*A.* The minister governs his creatures and all their actions much in the same manner as the Grand Seigneur does his Janizaries. They are all marshalled under proper officers and subalterns, but under the particular direction of an Aga, who is generally *pensioned* or otherwise rewarded. These creatures, like the Janizaries, are under absolute subjection to their rulers, but haughty and insulting to all the world beside. When they are wanted they creep forth like locusts, numerous and in bands, darkening the sun, and making all a wilderness wherever they move. Lamentable, are the devastations they have already made, in many of the most fertile provinces of the land, and mournful the prospect of what lies yet before them.

*Q.* What special act of providence has the minister exercised towards the modern provincial Governor in the state in which he is created?

*A.* The special act of providence is, his furnishing him with *peculiar* powers and with means, beyond what were ever allowed to the former instruments of tyranny and his predecessors in office. The *modern provincial Governor* is gratified with a *pension*. He has also a salary paid him by the minister, by which he is enabled to ridicule and laugh at the menaces of the people, and which makes him a still more necessary wretch to the designs of the minister, as the continuation of it *absolutely* depends on his being a finished *tool, sycophant and traitor*. The consequences we already see. These arbitrary injunctions are executed with the most *religious* exactness. In connection with his myrmidons, he sees with infernal pleasure, the mischief they occasion, and like vultures, they sit grinning over their prey, "and waiting for a day of carnage."

*Q. Did*

*Q. Did our forefathers continue in the state in which these instructions had brought them?*

*A. Our forefathers being left to the freedom of their own will, and reserving to themselves a right of judging for themselves, fell back from this state by reason of sin.*

*Q. What is sin?*

*A. If we may believe the doctrines of the modern provincial Governor, and receive the opinion of his clergy collected from their conduct, which is the best expounder of their sentiments, we shall find sin to be a want of conformity to, transgression of, ministerial instructions.*

*Q. What was the sin whereby our forefathers fell back from the state to which these instructions reduced them?*

*A. The sin whereby our forefathers fell back from the state to which their instructions reduced them, was a rough inflexible disposition which made them reject these measures, and treat the poor tool that produced them a little diminutively. They thought very strangely that the law of the land was the measure of their actions. That on this their lives, their fortunes and their freedom depended. They pretended to reject these innovations, and dared think and view the minister himself in the light of an imperious robber and cruel tyrant, and took upon themselves to despise the little dirty instrument of his tyranny, as a wretch who had sacrificed honour, manhood, virtue and sentiment, for the approbation of creatures very near as despicable as himself.*

*Q. Were all our forefathers joined in this transgression?*

*A. All our forefathers were not joined in this transgression. Some there were on whose minds interest and profit had greater influence than sentiments which enoble mankind. These vermin crawl forth in every department and condition of life. Some of the most profligate among the poorer sort were dazzled with the ideas of distinction and commenced informers. They thought preying on the miseries of their countrymen, and grinding the face of the industrious, while connected to profit, of more significance than worth, honesty or character. In the higher stages of life the same prospects open. Some of the clergy, instead of standing as watchmen, and proclaiming liberty to the captives, were as obsequious to the modern provincial Governor, as cautious how they sided with those who dared assert their rights, and so fearful of giving offence, that they were in fact as assisting to the minister and his tool as the more despicable tide-waiter. Even the scales of justice were held in palsied hands, which rendered them very unequal. Their places and further preferment were of infinitely greater weight than the light notions of virtue, honour, impartiality and a strict regard to justice.*

*Q. Into what state did this fall bring our forefathers.*

*A. The fall brought our forefathers into a state of sin and misery.*

*Q. Wherein consists the sinfulness of that state into which the fall brought our forefathers?*

*A. The*

*A.* The sinfulness of that estate into which the fall brought our forefathers, consists in their *presumption* in daring to dispute the authority and absolute power of the minister, and despising his *instrument*. This sin is of very dangerous nature. The original lapse by Adam is not so fatal. That, ingenious divines will tell us did not affect Adam's original righteousness, and be an entire stagnation of all the faculties of the mind, but that the change, the consequence and the curse are only viewed in a temporal light; but this sin, this defection is infinitely more extensive. The man loses all original purity from that moment; he becomes an alien from the common-wealth, and the strict sense of these men are, *every one that findeth him may and ought to slay him*. In a word he becomes corrupted in his whole nature, and a poisoned fountain of all actual transgressions.

*Q.* *Wherein consisteth the misery of that estate into which the fall brought our forefathers?*

*A.* The misery of that estate into which the fall brought our forefathers, consisteth in numberless melancholy consequences. In the first place, they are deprived of their ancient seat of legislation. They are kept in durance, at a distance from their records; and may be thus carried about at the pleasure of the *modern provincial Governor*, and necessary tool of the minister. But what is more dreadful, they have their streets crowded with the military, and find *implicit obedience* to ministerial mandates *attempting* to be forced on them by the thrust of a bayonet. To make this misery the more compleat, the *minister* and his deputy here, who always joins in sentiment, have *authorised* these locusts, to insult the subject, condemn the instituted plan of government, to attack, to murder and massacre. Animated by their protection, and knowing how things were situated, they have butchered innocence, and made the streets of a metropolis sweat with the blood of its inhabitants. Still more, to let this people know that the power of the minister is extensive, and *influences* all departments, these people, vulgarly called murderers, but more properly should be stiled necessary creatures of the minister and his deputy, at a time that may be never be forgotten, instead of having their case *stated legally and judicially*, are *plead, argued and adjudged* out of the hands of justice, so that some pious people have been obliged to find comfort only in this text, "Shall not I visit for these things saith the Lord?" In short the misery of our forefathers was very great, and proved to them, *that heaven and earth may pass away, but one iota of the plenitude of the minister's power shall not pass away*, for he is *exceeding dreadful, his teeth are of iron, and his nails of brass, which devoureth and breaketh in pieces, and stampeth the residue with his feet, and his fury none can resist*.

*Q.* *Will God leave this people to perish in this state?*

*A.* We trust he will not. We would pleasingly look forward and anticipate events, which are at present locked up in the womb of futurity. We trust that great Being who so wonderfully protected our ancestors, and by this protection gave a sanction to the cause, has blessings yet in store

store for their descendants, and that he, whose pleasure it is, *to be no*  
*burning or destroying in all his holy mountain,* will crush the oppressors of  
the earth, and draw forth peace, liberty, religion and harmony from our  
present fears, miseries and calamities. But then a patriot should consider  
that they should use means and properly exert themselves. I hope this  
people are too wise, have too just a sense of the distinction between free-  
dom and bondage, ever to lose the former or submit to the latter. They,  
who are willing to be made slaves and to lose their rights, as Issachar,  
without one struggle, justly deserve all the miseries and insults an im-  
pious despot can put upon them. They richly deserve to be trampled on  
by the whole chain of wretches, and instruments of the minister, from the  
grand tool the *penman*, to the dirty office of *informers*. And I am sure  
there cannot be a greater affliction to a man of sentiment, than the insults  
of such despicable creatures as these. And it seems to be a judgment of  
heaven, that those who thus basely submit to their chains, shall have such  
*infamous* machines to be their tyrants. But let not this be the case with  
my countrymen. It is noble to struggle for freedom, and should power  
and oppression prove superior, the attempt was laudable, and we fall like  
men. But however, this is very seldom the case. The men who risk  
all for their rights, and *jeopard their lives on the high places of the field,* are  
generally attended with the blessing of their creator, and will be success-  
ful. Yes, my countrymen, the prospect is pleasing. Though many a  
day of sorrow, trial, and perhaps blood intervenes, we shall at last catch  
the prize. While the distressed from every clime throng hither, America  
may be the asylum of freedom, virtue and happiness. *Shake, therefore*  
*thyself from the dust, O JERUSALEM; loose thyself from the bands of thy*  
*neck, O captive daughter of Zion.*

F I N I S

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